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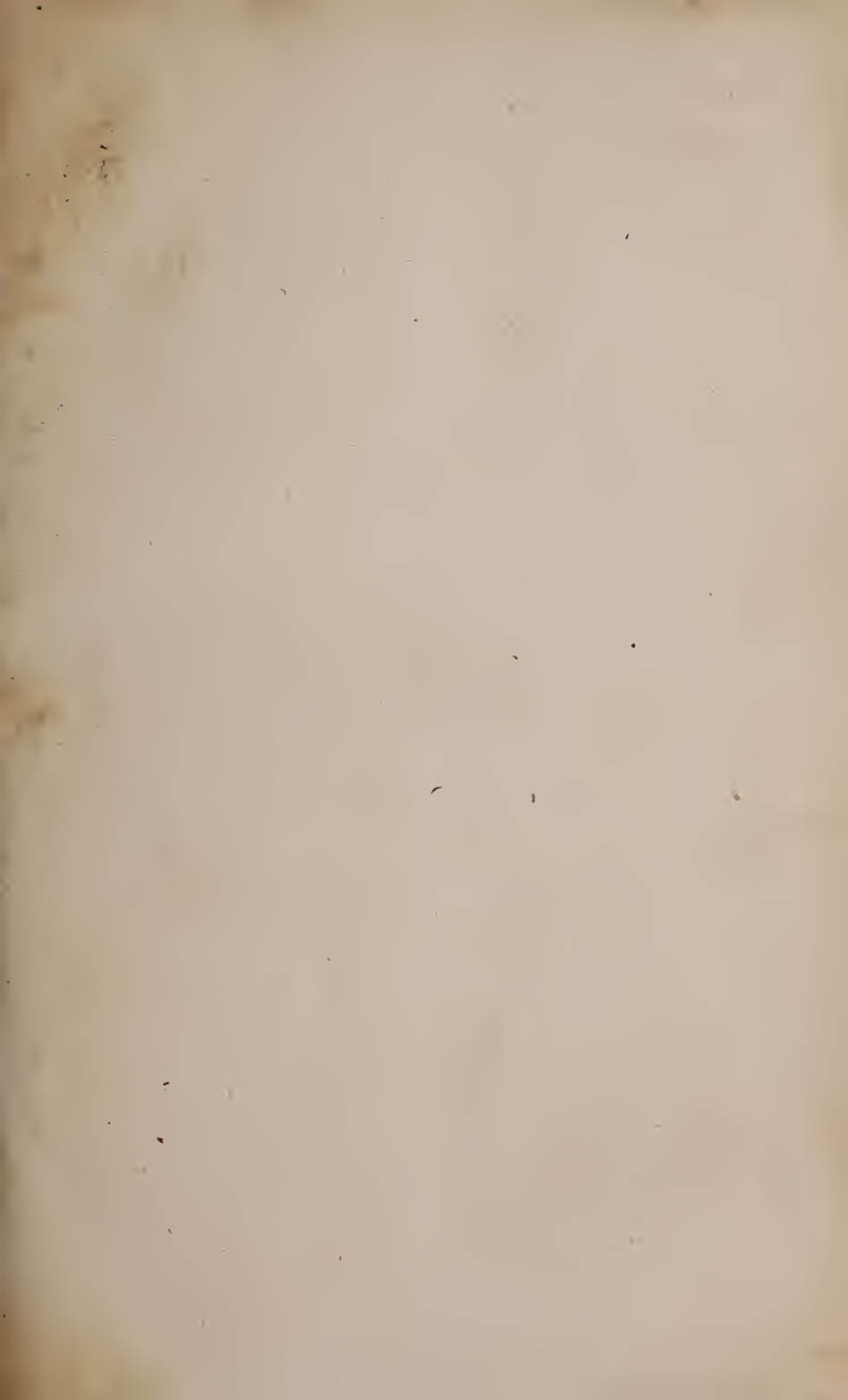
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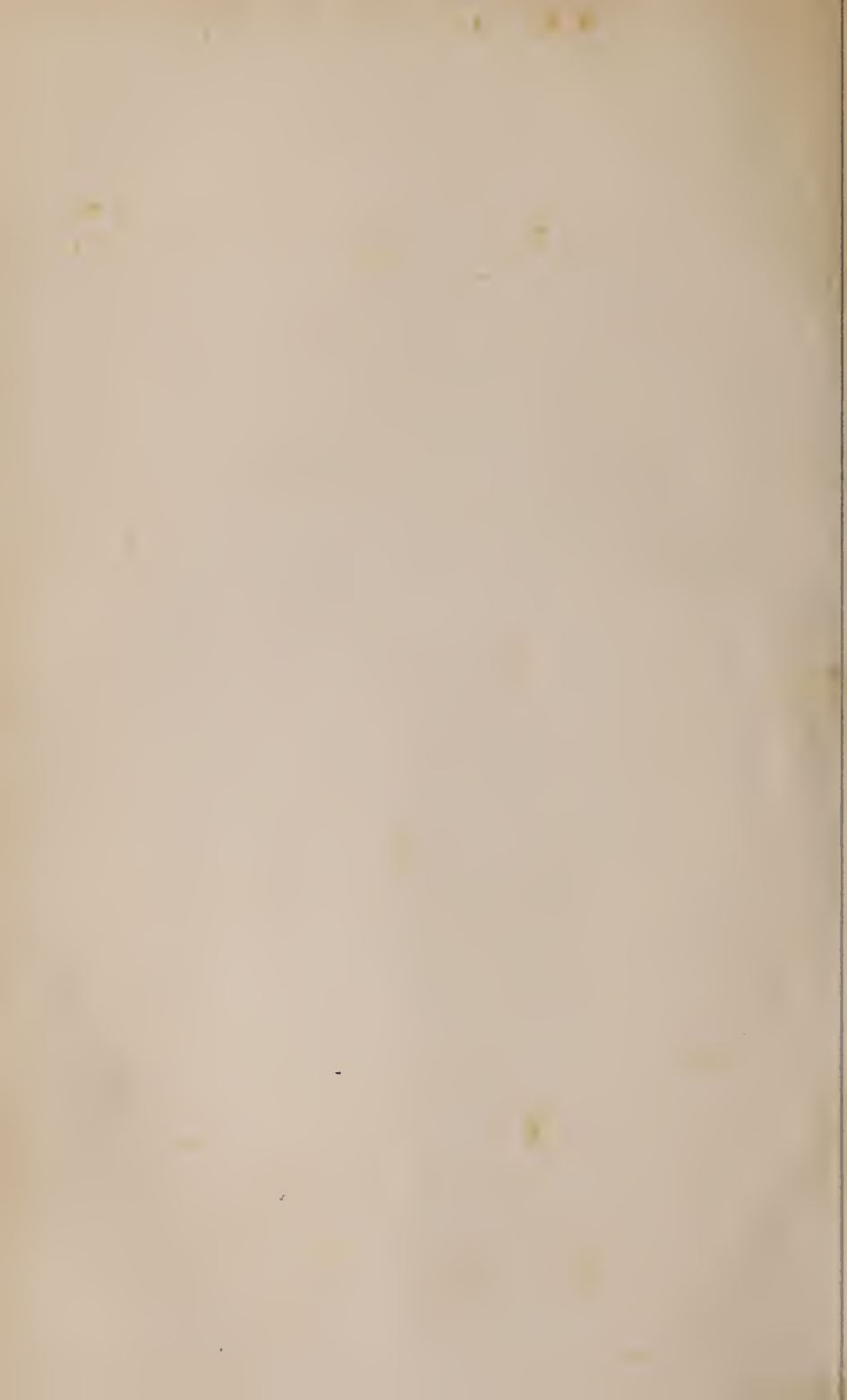
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THE
✓ AFRICAN REPOSITORY,
AND
COLONIAL JOURNAL.

VOL. 23, 1847.

PUBLISHED MONTHLY,

BY THE AMERICAN COLONIZATION SOCIETY, AT \$1 50 PER YEAR, IN
ADVANCE, WHEN SENT BY MAIL, OR \$2 IF NOT PAID TILL
AFTER THE EXPIRATION OF SIX MONTHS, OR
WHEN DELIVERED TO SUBSCRIBERS
IN CITIES.

Washington:
C. ALEXANDER, PRINTER,
NEAR WAR AND NAVY DEPARTMENTS.

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THE AFRICAN REPOSITORY,

AND

COLONIAL JOURNAL.

VOL. XXIII.]

WASHINGTON, JULY, 1847.

[No. 7.

Anniversary of the New York State Colonization Society.

THE anniversary of this society was celebrated, Tuesday evening, May 11th, at the Tabernacle. Anson G. Phelps was in the chair. Rev. Dr. Bates, late President of Middlebury College, Vt., offered a prayer. Dr. Reese read some extracts from the annual report, of which we hope to have a copy for publication in our next number.

Rev. Mr. Prime, of this city, then rose, and offered the following resolution:

Resolved, That the richest boon in store for this country and for Africa, is to be found in the principle of Colonization.

If asked, said he, to name the greatest good which can be vouchsafed to this country, no reflecting man could be long in doubt for a reply. In all that goes to make a nation happy, prosperous and great: it has pleased a kind and almost partial Providence to make us a peculiar people. Rushing on in a career of advancement that leaves history without a parallel, and out-

strips the sight of prophecy, a nation has put on the strength of maturity, while yet pressing onward in the heat of youth.

But rejoicing as we do in these early indications of such a republic as the sun has never seen, where the long-pent and just dying hopes of the human soul for freedom are to be made the living relations of our day and our possession, we see in the distance a cloud that threatens a coming storm. It is impossible to view the colored race in the United States disconnected from the subject of slavery. Slavery brought them here, and when we are devising ways and means to provide for them and their prosperity, we are acting on the question that holds in its bosom the destinies of three millions of slaves, and the destinies of this confederacy. It is no part of wisdom—no patriotism—no statesmanship to shut one's eyes to this fact, and to these relations of this subject. It presses itself on the heart, and we have to feel, if we

are afraid to say it. It is idle to deny that the question of slavery not only agitates the republic, but strains the ligaments of this Union—as a mighty ship that groans on the swells of a heaving sea, and threatens to break in two, unless the rocking subsides, or the vessel makes a port. Every winter brings a storm, in which you may hear the creaking of the timbers of the ship of state, and disguise it as we may, for one, I believe, that if this confederacy breaks, it will be on the line of liberty.

Now turn to Africa. For every quarter and corner of the earth, but for Africa, there seems to be hope. Even China has opened her gates on rusted “hinges turning.” The heart of India feels the powers of light from on high. The islands of the sea rejoice in God’s law. But Ethiopia does not stretch forth her hands. Brutalized beyond all parallel among the dwellers on God’s footstool, her surface never yet traversed by the feet of civilized men: she remains in these last days, despised and bruised, blasted and cursed, as if the vengeance of Heaven had settled eternally upon a hopeless land. Thus is Africa the reverse of America in everything that constitutes the honor and happiness of man. And with these contradictory aspects, of elevation, and debasement, civilization, and barbarism, we presume to hold that the richest boon for both is in the principle of Colonization.

That Colonization has any design

or tendency to mitigate or remove the evil of slavery, it has for fifteen years past been very common for Abolitionists to deny. They have scouted the idea as ridiculous, and denounced the scheme as born of the devil, and nursed in hell. Believing that wisdom would die with them, and what was done must be done before their ascension, these reformers raised the flag of immediate abolition. And what has been the result? These liberators and emancipators have now and then succeeded in rescuing one at the expense of millions; compelling the slave power to a more rigorous police, rousing the natural resentment of the human heart, sealing all the avenues to the judgment and conscience; and thus to the extent of their ability they have driven back the waves of freedom that were swelling and rolling when they lifted up their standard to the flood. If ever a scheme of human devising had proved a failure; recoiling on its authors, and converting promised blessings into heaviest curses, doing no good itself, and striking nerveless every other arm that would be raised: powerless for good, and mighty only for mischief; crushing almost beyond recovery or redemption the objects of its spurious philanthropy; that cause is modern Abolitionism. An Aaron Burr in the State, it has plotted disunion: a Judas Iscariot in the church, it has betrayed and abjured the cause; and though like the former, it may es-

cape conviction of overt treason, like the latter, also, give it rope enough, and it will hang itself.

Had it not been for the mysterious rise of this delusion, the benevolent principle of the Colonization Society would have worked its way deep into the Christian heart of America long ere this. But now that Abolitionism has done its worst, and has failed, the time has come for the development of this principle and its extension in the land. I look upon it as aiming primarily and directly at the elevation and happiness of the colored race, especially the free people of color in these United States. Its power is silent, and all the greater for that: its aim and effect is to exalt the colored man to an equal standing with his fellow men—to put him on the platform of humanity—to bring out his intellectual faculties, by giving him a chance with the rest in the struggle of life: there in the open field and fair fight to show himself a man—gifted with all that ennobles the human, and separates him from the brute—formed for as high enjoyment and wide-stretched usefulness as you, and bound for a destiny as deathless and glorious as the whitest seraph whose crown flashes in the sunlight of Jehovah's eye.

There stands the colony, and its success in the happiness and usefulness of a young republic, are the living and growing evidences that the man of color is a man. Let the Christian *master* hear of it, read of

it, think of it; that the dark skin of the slave at his feet hides a mind that, under the genial influence of this principle, will ripen and expand into the vigor of intelligent, manly statesmanship; a soul is there, shut out from the power of making high and rapid progress in the knowledge of God's word, and the fruits of human research and learning: let the Christian master look at the bright career of enjoyment on which the *freedman* enters when he sets his feet on his father land, and surveying the waiving harvest, says "all these are mine;" let the Christian master think of this, and the best feelings of his soul are kindled with a desire that those who have served him faithfully may enter on this field of advancement. Hundreds of slaves have been emancipated by the force of this conviction in the heart of the master, and thousands more are to be delivered and exalted by the same resistless power. The light of truth, and the love of man, thus reaching the centre of motion in the soul, prepare the way for all the generous deeds that are worth a record in the memory of men. Abolitionism started with the promise of developing this as its grand result, but the first cluster of fruit has never yet encouraged the hope of its harvest. I had a fine opportunity not many years ago, and not far from this place, of witnessing the influence of the two systems to promote the elevation of the colored man. I dropped in at an

abolition meeting, in an abolition church, and heard one of the most notorious abolition leaders of this city holding forth on the magic power of the abolition movement to restore the colored men to equal rights and privileges with the white. In an obscure quarter of the house, the colored hearers were crowded—not a white abolitionist among them—not a colored one among the white brethren. In the midst of the speech, two men entered, one with the pale face of the Saxon, and the other the dark skin of the real African—they walked half way up the aisle, when the white man showed his black friend into a pew, and following him, took a seat by his side. My conscience said at once, there is a full-blooded abolitionist, showing to the world that he thinks his colored brother as good as himself. Curiosity was awakened, and I ventured to ask a friend if he knew who were those men who had taken their seats. "Oh yes!" said he, that's Finley, the Colonization advocate, and Governor Roberts, of Liberia!" The fact is better than a thousand theories. Abolitionism has sunk the colored man far, far below where he stood twenty years ago. Colonization has demonstrated his capacity to rise by giving him the opportunity, and lo! the result.

Benevolent masters will not liberate their slaves to reduce them to the level of the great mass of free negroes at the North; but they will rejoice to let them go, where they

can rise to the dignity of freemen and the independence of man.

This scheme is to work out for Africa what Colonization has wrought out for this country. It does more. Already it plants a border of defence to keep the slave dealer at a distance. It introduces the arts and sciences of civilization upon the frontier of a land of barbarism, and the light that flames from the coast will shine to the centre.

It may be that the colony will not civilize the natives: Plymouth Colony will not civilize the Indians around the bay; but who shall say that it is not better for the world that Massachusetts should be the Massachusetts of to-day than of 250 years ago! Similar may be the design of Providence in reference to Africa. So God has in his infinite wisdom always evolved good from evil, and made even the wrath of man to yield a revenue of glory to himself. Revolutions have swept away the systems of tyranny, and made way for freedom. Light, knowledge and the Gospel itself have followed the bloody beds of war, and the the flowers of learning and liberty have bloomed "on the field of the crushed skeleton."

This is God's way of making wrath to praise him, evil to work out good for man. Even the cup of bitterness that his Son in dying agony would put away from his lips, the wisdom of Infinite love converts into the cup of salvation for a dying world. **Slavery, the bitterest cup that man**

ever pressed to the lip of brother man, may be made life to millions here and millions more in the land of Ham.

In the future, I see no other promise for the African here or there. But this is strong substantial hope. It is in the compass of God's great plans, I trust it is in the purposes that are now struggling to break from the bosom of his love unto speedy achievement, thus silently but mightily to deliver our land from its heaviest curse, and convert that curse into Africa's riches.

Rev. Dr. Magill, (colored,) of Cape Palmas, Africa, son of the late Vice Governor of the colony, was next introduced, and remarked that he did not believe Abolition could do so much for the result it advocated, Colonization. He himself was a proof, he said, that the colonies were the charnel house of the colored race. He gave a minute account of the character, health, &c., of the colony, and showed it to be a highly favorable place for colored emigration. While the blacks were acclimating, the mortality, in his long practice, had been from eight to ten per cent.; afterwards not more than three per cent., but it was still greater with the whites, who never can become there perfectly acclimated. He corroborated the accounts heretofore given, at all their annual meetings, of the merchandise in which they dealt. He also described the constituency of the colony, as a perfect republic, all but the Governor who is appointed by the society;

all officers, legislators, &c., are colored. No others can ever hold office there. Thus the Colonizationists bestow immediately what the Abolitionists promise, at some remote and indefinite period. The speaker, in a manly and high-toned manner, described his ideas of what true freedom is, and that he avered he felt and enjoyed in the colony where he was brought up. He described the religious privileges, and the school privileges enjoyed in the colonies; debating societies, lyceums, benevolent societies, and other means of intellectual advancement existed there in abundance. He portrayed the benign effects of the presence of the colonies on the African coast, upon the suppression of the slave trade. Many "factories" had been broken up, and the slaves sent back to the different governors in the neighborhood of the colonies. He gave instances of the intellectual and moral culture of great numbers of the natives. The speaker remarked that every colonist, on his arrival, becomes a citizen on taking the oath to support the constitution; and the result has demonstrated the ability of the colored race to govern themselves; and he cited Governors Roberts and Russworm, as proofs of this. There are none who go to Liberia, prudent, and intelligent, and with moderate means, but remain there, contented: and they have a most beneficent effect upon its mass of ignorance they find there on their arrival. The speaker

dwelt upon the policy of colored emigration to the colonies as the only way the colored people of the United States can attain any political or personal distinction or advantages whatever. He gave some useful hints to intended colonists, as to the proper time and mode of going. November, the latter part of it, was the best time to arrive. He was sorry so few of his own color were present to hear him; while, to-day, there were a great many listening to the visionary schemes of the Abolitionists, in that place. After a very modest apology for the imperfectness (as he said) of his speech, (which needed no such apology,)

the speaker took his seat, amidst the warmest applause of the whole audience.

Rev. Mr. Slicer made a few remarks, not at the length, he said, he intended, and would like to do; for it was too late an hour of the evening. He said a few words of the gross injuries heaped upon the children of Ham, and defended colonization as the only practicable scheme for Africa's indemnification. He was also quite warm, and strong in his denunciation of the English policy of immediate abolitionism, even by slave insurrection, if necessary.

After this speaker had concluded his speech, the meeting adjourned.

[From the Missionary Herald.]

Survey of African Missions.

To no part of the great missionary field does the Christian turn with a deeper interest than to Africa. This is not to be ascribed to its vast physical resources, or to its admirable position for commercial intercourse with the rest of the world; nor does it arise from its wonderful history, stretching far back into the shadows of antiquity. But he remembers that Northern Africa was once dotted with a thousand churches, all of which have disappeared, leaving scarcely the form of godliness behind. He calls to mind, moreover, the names of Origen and Cyprian and Augustine; and he longs to see others of like faith and equal zeal and ability, preaching the gospel to the posterity of Ham.

And there is a still stronger reason for the Christian's interest in the welfare of Africa. No other land has suffered so much from those

who bear the Christian name. For ages the slave trade has been the source of unnumbered woes to the colored race; and even now, after all that has been done to suppress the iniquitous traffic, it is estimated by Buxton that, in addition to the fifty thousand (according to McQueen one hundred and twenty thousand) who are yearly carried into slavery by the Mohammedans, one hundred and fifty thousand (according to McQueen two hundred and fifty thousand) are every year sold into hopeless bondage by the subjects of Christian governments. Something has, indeed, been accomplished by the vigilance of ships of war; and something also by the colonies already in existence; and other remedies are not without their place and their value. But, after all, our reliance must be upon the gospel of Christ. Were the whole

continent surrounded by the navies of the world, increased a hundred fold; were it belted, moreover, with colonies, such as we now find upon the western and southern coast; slavery would still live, and the traffic in slaves would still continue to exert its baleful influence. If then we would see the one hundred and fifty millions of Africa becoming orderly, peaceful and industrious citizens, to say nothing of higher interests, we must send them Bibles and missionaries, and make them acquainted with that "godliness" which "is profitable unto all things."

It is a natural and important inquiry, therefore, "What has been done, and what is now doing, to discharge the duty of the church to this portion of the heathen world?" To answer this inquiry, as far as practicable, is the design of the present article. In preparing this survey of missions in Africa, the published proceedings of the different societies which sustain laborers in this field, have been consulted whenever they were accessible; but other works have been constantly referred to, such as Moffat, Backhouse, Arbousset and Daumas, McQueen, &c; and several German publications have just been received, particularly the second volume of Wiggers's *History of Evangelical Missions*, and Sondermann's *Tabular View of Protestant Missionary Societies, Missionary Stations and Missionaries*, which have afforded valuable assistance. In relation to some points, however, it has been found impossible to obtain satisfactory information. A uniform system of reporting the state and progress of different missions is a great desideratum. Were such a system adopted by all the societies, the statistics of missions would be much more instructive than they now are.

MISSIONS IN SOUTH AFRICA.

As the missions in South Africa have been the most numerous and the most successful, it will be proper to bring these first under review, and then pass to the efforts which have been made to introduce Christianity into other parts of the continent. It will be understood, of course, that the object of this survey is to ascertain what has been done for the native population: hence little or nothing will be said of the religious and educational arrangements of foreigners, (Europeans and others.) residing in different parts of Africa.

Meravian Mission.

It was in 1737 that George Schmidt, one of the United Brethren, arrived at Cape Town, a free passage having been granted to him by the Dutch East India Company. His object was to make known the gospel to the Hottentots; and he soon commenced his labors at Genadendal, (Vale of Grace.) Though obliged to preach through an interpreter, his self-denying efforts were followed by considerable success.—The Hottentots regarded him with sentiments of unfeigned love and admiration; and in the course of a few years a number of them received his message as the truth of God. Finding himself, however, much embarrassed in his operations by the interference of the colonial government, he repaired to Europe in 1744 to obtain a removal of his grievances. But he not only failed to secure this important object, the Dutch East India Company even refused to sanction his return to the scene of his labors; and for fifty years the harvest which he had begun to gather, was left without a reaper.

At length, however, Marsveld, Schwinn and Kühnel were permit-

ted to search for the few sheep, who had been left so long without a shepherd at Genadendal. They found a part of the wall of the old mission-house standing; and in the garden attached to it were some of the fruit-trees which Schmidt had planted. The moral aspect of this Vale of Grace corresponded to its physical appearance. "The boar out of the wood had indeed wasted it, and the wild beast of the field had devoured it;" but the labors of this early missionary were neither forgotten nor obliterated. An aged female whom he had baptized, and who still retained a remembrance of her beloved teacher, rejoiced exceedingly when she was told that the new missionaries were his brethren.—The Hottentots,—some of whom recollected their old pastor, while many had heard of his brief but beneficent career,—rallied around his successors; and though their trials were great, they were cheered by many tokens that their labors were not in vain.

Passing from the early history of this mission to its present state, we find that the United Brethren now have stations at Groen Kloof, Genadendal, Elim, Enon, Shiloh, Clarkson, and Robben Island.—The last of these stations was occupied for the first time in 1846.—The leper hospital, formerly at Hamel-En-Arde, (near Caledon,) having been transferred to Robben Island in Table Bay, the missionary who had previously devoted himself to the spiritual good of the inmates, followed them to their new home. "On approaching the poor lepers," he says, "they broke forth into songs of thanksgiving and praise, for the mercy of the Lord in restoring to them their teacher. Many a tear rolled down their swarthy cheeks on this interesting occasion." The operations of the mission at

some of the stations, particularly at Enon and Shiloh, have been very unfavorably affected by the existing war between the colonial government and the Caffres. Prior to the disturbances occasioned by this unhappy contest, the statistics of the mission were as follows:

Stations.	Communicants.	Candidates.	Under instruction.
Groen Kloof,	308	146	1,230
Genadendal,	810	244	2,644
Elim,	227	117	1,014
Enon,	74	-	327
Shiloh,	51	33	613
Clarkson,	61	41	294
Robben Island,	19	-	72
Total,	1,550	581	6,194

The number of male (European) laborers at these stations is twenty-five; and at one of them there is an unmarried female assistant.

Missions of the London Missionary Society.

The attention of the London Missionary Society was turned, soon after its formation, to South Africa. Under its direction Dr. Vanderkemp and his associates commenced their labors in 1799. While two of his brethren, Kicherer and Kramer, went to the Bushmen on the Zak River, he endeavored, in connection with Edmonds, to introduce the gospel among the Caffres. With much difficulty, and after many perils, the consent of Gaika was given to their remaining in his dominions. A suitable place having been selected for a residence, they proceeded at once to the erection of their humble dwelling. It was in allusion to this interesting event that Dr. Vanderkemp afterwards wrote as follows: "Brother Edmonds and I cut down long grass and rushes, and felled trees in the wood. I kneeled down on the grass, thanking the Lord Jesus that he had provided me a resting place

before the face of our enemies and Satan, praying that from under this roof the seed of the gospel might spread northward through all Africa."

The success of Dr. Vanderkemp seems not to have equalled his expectations, and he died in 1811, when but few of his fondest hopes had been realized. Still it was not the design of Providence that this remarkable man should labor in vain. "He came," says Moffat, "from a university to stoop to teach the alphabet to the poor naked Hottentot and Caffre; from the society of nobles, to associate with beings of the lowest grade in the scale of humanity; from stately mansions, to the filthy hovel of the greasy African; from the army, to instruct the fierce savage the tactics of a heavenly warfare, under the banner of the Prince of Peace; from the study of physic, to become the guide to the balm in Gilead and the physician there; and, finally, from a life of earthly honor and ease, to be exposed to perils of waters, of robbers, of his own countrymen, of the heathen, in the city, in the wilderness." Such a man, with such a spirit as he possessed, could not spend his strength for nought. And though it appeared to him, doubtless, as it did to Kicherer and Anderson and Albrecht, that he had sown his seed in a most ungrateful soil, others found "an abundance of corn in the earth upon the top of the mountains, the fruit whereof shall shake like Lebanon."

The later operations of the London Missionary Society in South Africa have been quite prosperous. It now has thirty-three stations, connected with which are thirty-eight missionaries, seven European and twenty-seven native male assis-

tant missionaries. Beginning in the northwestern corner of the colony, we find one of these stations at Koniaggas, in Little Namaqua Land. Passing from Tulbagh by Paarl to Cape Town, and then along the southern border of the colony, we meet with the representatives of this society in Caledon, Pacaltsdorp, Dysalsdorp, Hankey, Port Elizabeth, Bethelsdorp, Uitenhage, Theopolis; and if we turn to the northward we shall find other laborers still at Graham's Town, Somerset, Graaf Reinet, Kat River and Colesberg. Beyond the present limits of the colony, there are five stations in Caffreland, on or near Keiskamma River and Buffalo River; and there are also several stations north of the colony at Philippolis, Griqua Town, Lekalong, Kuruman, Touns, while two, Mabotsa and Chonwane, have just been established some two hundred miles beyond Kuruman.— And it is evidently the purpose of the society to press forward, as the way shall be opened for them, still farther to the north.

Passing by the effect of the Caffre war upon some of the eastern stations,—which will be noticed hereafter,—the following table will present the statistics of the society's missions in South Africa as recently published:

Stations.	Church members.	Day schol's.	Sunday schol's.
Cape Town,	128*	520	126
Paarl,	84	150	260
Tulbagh,	30	170†	85
Caledon Institution,	271	127	238
Pacaltsdorp,	110	188	
Dysalsdorp,	108	59	
Hankey,	133	170	
Bethelsdorp,	121	157	65
Port Elizabeth,	85*	183*	
Uitenhage,	220	90	
Graham's Town,	110*	312	
Graaf Reinet,	84	100	70
Theopolis,	59	54	122
Kat River,	800	750	

* Exclusive of Europeans.

† Besides 165 evening scholars.

Stations.	Church members.	Day schol's.	Sunday schol's.
Cradoek,	31	150	
Long Kloof,	53	72	250
Colesberg,	24	70	85
Somerset,	26	95	
Buffalo, River,	49	30	90
Keiskamma,	} 10	53	
(Knapp's Hope,)			
Birklands,	35	8†	
Blinkwater,			
Umxelo,	48	49§	
Griqua Town,	752	690	
Lekatlong,	214		
Philippolis,	300	230	
Kuruman,	246		
Touns,	101		
Mabotsa,			
Chonuane,	-	20	
Baharutse,			
Thaba Pechu,			
Komaggas,	52	115	
Total,	4,289	4,612	1,391

English Wesleyan Missions.

The missions of the English Wesleyans in South Africa were commenced in 1817. In the autumn of the previous year Rev. Barnabas Shaw, who had in vain endeavored to obtain permission to instruct the slaves in Cape Town, apprised the Governor of his desire to undertake a mission in the interior. The latter expressed his approbation of the plan, and promised his encouragement and aid; but he declared his inability to point out any particular locality, where such an enterprise might be commenced with a probability of success. Mr. Shaw, moreover, had no adequate information upon this important point; and he saw at first no way in which he could carry his purpose into effect. It was at this critical moment that Mr. Schmelen, who had spent some time among the Namaquas under the direction of the London Missionary Society, arrived at Cape Town with a number of the natives, and assured him that there

was work enough to be done in Namaqua Land, promising, at the same time, to render him every possible assistance. Mr. Shaw thought that he perceived the guiding hand of God in this coincidence; and in due time, therefore, he proceeded to this field of labor, so providentially opened to him.

But he was arrested in his journey by an event as gratifying as it was unexpected. While he was travelling with Mr. Schmelen, he was met by six Hottentots on their way to Cape Town; and he soon ascertained that they were going thither for the express purpose of finding some person to teach them the way of salvation.—This became to Mr. Shaw as “a pillar of cloud and of fire” to direct him to the spot which he was to occupy. On reaching the abode of these Hottentots, distant about nine days from the place where they had so providentially met, he laid the foundation of a missionary station, know as Lily Fountain, which has been kept up to the present time; while Mr. Schmelen went forward in his journey of four or five weeks to his own field of labor. It was not long before some of the natives evinced a personal interest in the message which the missionary delivered; and the ordinance of baptism was administered to ten members of his congregation. He was soon joined by other laborers, and a new station was commenced, not far from Lily Fountain, in 1819.

The statistics published below, are taken from the last annual report of the Wesleyan Missionary Society; and they will show with how much energy its missions have been conducted in South Africa, and also what success has followed its efforts. The most northerly

† Boarding scholars.

§ Nine of them boarding scholars.

station, mentioned in this table, is in the latitude of Walwick Bay, among the Damaras, and the most easterly is Peter Maritzberg, in the Natal territory. Between these two points are thirty-seven principal or central stations, sometimes called circuits; two of which (Bath or Nisbet Bath and Lily Fountain) are found among the Namaquas, and three (Cape Town, Wynberg and Stellenbosch) near the Cape of Good Hope, while most of the residue are in or near Caffreland, or among the different tribes of Bechuanas which lie north of Caffreland. At these different stations and at the out-stations attached thereto, there were, at the date of the above mentioned report, thirty-nine missionaries, forty-two salaried teachers, and four hundred and seventy gratuitous teachers. These statistics, as well as those which follow, must have been affected, to some extent, by the war, which has recently swept over the Caffre stations; but the time has not come for an estimate of the losses which have been caused by this unhappy and disastrous contest.

Central Stations.	Preaching places.	Ch. membs.	Candi. dates.	Day schol's.
Cape Town, }	8	357	37	159
Wynberg, }				
Stellenbosch, }	3	270	103	240
Cradock's Kloof,	4	6		
Lily Fountain,	2	122	12	108
Nisbet Bath,	7	480	102	550
Damaras,	2	6		
Thaba Unchu,	11	221	30	200
Plaalberg,	11	209	16	174
Umpukani,	6	116	50	50
Imparani,	5	60	9	50
Colesberg,	3	12		
Kamastone,	8	60	16	80
Baraputsas,	2	20		
Graham's Town,	8	382	30	160
Salem,	5	265	33	223
Bathurst,	7	110	8	54
Fort Beaufort,	13	88	4	75
Fort Elizabeth,	4	53	2	
Cradock,	6	65	17	30
Somerset,	6	24	34	
Haslope Hills,	4	60	15	200

Central Stations.	Preaching places.	Ch. membs.	Candi. dates.	Day schol's.
D'Urban,	3	79	8	150
Newton Dale,	1	11	2	
Gwanga,	1	4		
Beka,	1	18	3	29
Wesleyville,	1	11	-	12
Mount Coke, }				
Tanakha, }	2	21	6	30
Imvani,	1	7	1	20
Butterworth,	3	124	29	473
Morley,	1	65	38	155
Beecham Wood,	1	21	1	114
Clarkebury,	1	68	9	80
Buntingville,	2	64	9	70
Shawbury,	1	22	9	40
Faku's Mission,	1	13		
Port Natal,				
Peter Maritzberg, }	1	17	6	
Total,	146	3,531	639	3,526

Mission of the Scotch Free Church.

One of the earliest organizations in the world for sending the gospel to the heathen, was the Glasgow Missionary Society. It was formed on the 9th of February, 1796; and it originally embraced members of the Established Church of Scotland and Dissenters from that communion. After the lapse of more than thirty years, it was thought expedient to dissolve the union and form two societies; one of which should be composed of persons adhering to the Church of Scotland, and the other of Dissenters. The former retained the old name, and the latter was called the Glasgow African Missionary Society. After the division which took place in the Church of Scotland in 1843, the Glasgow Missionary Society became merged in the foreign mission scheme of the Free Church of Scotland; and its missionaries (all being in South Africa) were placed under the care of the latter body. The vote of dissolution and transfer was passed on the 29th of October, 1844.

The Scotch Free Church, at the present time, has three stations in South Africa, all of which are in Caffreland. In connection with

these stations there are five missionaries, one male and two female European assistants, and six native helpers. The operations of the Scotch Free Church at Cape Town, which were commenced last year, appear to be intended for the benefit of the colonists residing in that place. The reader will have inferred already that the three stations mentioned above must have suffered greatly, in common with so many others, from the Caffre war. The latest accessible statistics of the mission are as follows:

Stations.	Families.	Communicants.	Day scholars.
Lovedale,	1,540	12*	24
Burnshill,	1,890	17	45
Pirie,	1,155	—	—
Total,	4,585	29	69

Mission of the Glasgow African Society.

This society has three stations under its patronage, two of them being among the Caffres, and the third among the Tambookies. Connected with these stations there are only two missionaries, Kirkwood (in Tambookieland) being in charge of a native laborer. There are two European assistants, one male and one female, and five native helpers, three of them being males, and two females; and there is also a native printer. Prior to the Caffre war, the statistics of the mission, imperfectly reported, were as follows:

Stations.	Number of hearers.	Communicants.	Scholars.
Chumie,	500	70	150
Iggibigha,	—	16	—
Kirkwood,	—	—	—
Total,	500	86	150

French Protestant Mission.

A missionary society was formed

at Paris in 1822, called "Société des Missions Evangeliques de Paris," which has directed all its efforts to the melioration of South Africa. Its earliest operations were among the Hottentots of Wagonmaker Valley, near Tulbagh; but other stations were soon commenced among the Bechuanas, where most of its missionaries are carrying forward their work at the present time. The divine blessing has attended the efforts of this society in an unusual degree. Not one of its missionaries has been called from his labors by death; and the number of the natives gathered into the fold of Christ, especially within the last few months, has rapidly increased. By the table which is given below, it will be seen that the stations amount to ten. The number of missionaries is fourteen; and in addition to these there are three European assistants, two male and one female, and also two native assistants.

Stations.	No. of Communicants.	Scholars.	
Wagonmaker Valley, }	no report†	70	
Bethulie,	600	166	500
Beersheba,	600	321	500
Mekuatling,	350	63	150
Berea,	40‡	5	—
Thaba Bassiou,	400	88	130
Moriya,	400	169	80
Bethesda,	50	15	23
Motito,	—	44	80
Mamusa,	300	58	90
Total,	2,740	929	1,423

Mission of the Rhenish Missionary Society.

The desire which was awakened in Great Britain, near the close of the last century, for the salvation of the heathen, extended to Elberfeld, in Germany; and a missionary society was formed in that place in 1799.

* Besides Europeans.

† Thirty-four are reported as baptized.

‡ Adults.

Another society of the same character was formed at Barmen in 1818; and in the course of some six years from that date, two or three other organizations, of a similar nature, arose in that part of Germany.— In 1828 these societies were united in one, which has since been known as the Rhenish Missionary Society. In the following year this society sent forth its first missionaries to South Africa; and it now has ten or twelve stations, extending from Stellenbosch northward to the Damaras, and even crossing the Tropic of Capricorn. The number of male European laborers, at present employed, is twenty-four, one of whom is a Norwegian; and there are also, besides one female European assistant, four native assistants. It is the wish of the society to enlarge its operations among the Damaras. The statistics of this mission are incomplete. The following table embraces all the accessible information:

Stations.	Church-goers.	Communicants.	Scholars.
Stellenbosch,	1,000	145	687
Worcester,	900	42	161
Tulbagh,	600	24	250
Wupperthal.	-	50	120
Ebenezer,	-	50	
Komaggas,			
Kok Fountain,	-	-	100
Airis,			
Bethany,			
Annis,			
Damaras,			
Total,	2,500	311	1,318

At Wupperthal the system of operation is peculiar, and deserves a special notice. An extract from a letter published in the Herald of the Churches, describing the plan pursued at this station, and also at Steinkopf, (near Kok Fountain,) will be read with interest. After stating that the first missionaries to Wupperthal purchased sixty thousand Rhenish acres of land for the establishment of a colony, the writer

proceeds as follows: "As each missionary understood one or more trades, it was not long ere they had settled themselves, so far that they could think of the reception of heathen into the colony. Whoever promised to submit to its authoritative regulations, received a piece of land and aid in the erection of a dwelling-house. Of each new comer it was required that he should clothe himself, shun theft and drunkenness, the common vices of the Hottentots, remain with his family, and yield obedience to the missionaries. Thus speedily arose the flourishing African Wupperthal, which, crowned with beautiful gardens, looks like a village of our native land. The new settlers are instructed in all sorts of trades.— Here are smiths, shoemakers, joiners; here tobacco is cultivated; here hats are manufactured; so that the oldest colonists already enjoy considerable prosperity. The missionary Zahn has accomplished a similar beautiful work in 1844, in the neighborhood of another mission station, (Kok Fountain.) He bought nine hundred and fifty-four Rhenish acres, for the small price of thirty-five hundred Prussian dollars, and founded a new colony, established in the following manner: Each family receives a piece of land for a house and garden, for which it has to pay a rent of twelve Prussian dollars. The rent pays the interest of the capital which the missionary Zahn had borrowed in Cape Town for this purchase, and the surplus is applied to the liquidation of the principal. Thus it cannot fail that the colony will, in a few years, be a free property.— And to whom then will it belong? Not to the missionary Zahn, for the mission is no money speculation, but to the heathen families, who, indeed, have paid the whole."

Mission of the Berlin Missionary Society.

The Berlin Missionary Society was organized in 1824. It was not, however, till 1833 that its first missionaries embarked for South Africa; these commenced their labors in the following year. The present number of stations is six, one of which is at Zoar, three are among the Caffres, and two are among the Bechuanas. Connected with these stations there are six missionaries, and five male (European) assistants. The statistics of this mission are imperfect. The following table embraces all that is known of its present condition:

Stations.	Com- mencement.	Mission- aries.	Male Assistants.
Zoar,	1838	1	
Bethel,	1837	1	1
Itemba,	1838	1	1
Emmaus,	1843	1	1
Bethany,	1834	1	1
Priel,	1845	1	1

Mission of the American Board.

It is not necessary, in this place, to recur to the checkered history of this mission. Some of its trials, it may be hoped, have come to an end. Hereafter, it is presumed, the missionaries will have no difficulty in finding abundant opportunity to deliver their message; and there is every reason to believe that their operations will hereafter be permanent. The letters from Messrs. Grout and Bryant, published in the present number of the Herald, will show what encouragement they and their associates have to labor in their new field. The number of missionaries already in the Natal territory is five; and another is expected to embark within a short time.—It is not known that any churches have been organized by our brethren, although it is hoped that some of the Zulus have passed from death unto life. The following ta-

ble is as complete and accurate as it can be made:

Stations.	Number of hearers.	Scholars.
Umlazi,	800	100
Umvoti,	300	20
Inanda.		

The new station, Inanda, is occupied by Mr. Lindley. It is on the Umgeni river, about fifteen miles from its mouth, and some eighteen or twenty miles from Natal.

Other Missionary Efforts.

Only one other missionary institution is known to have any agents in South Africa, whose labors are directed solely or mainly to the spiritual welfare of the natives.—A society in Norway sent one missionary and one male assistant to this portion of the heathen world in 1842: and they desired to commence operations among the Zulus beyond the Natal territory. But not finding an open door, they desisted from the execution of their plan.—Their present field of labor is unknown.

Some of the ministers who devote themselves to the interests of the colonists, it is supposed, do more or less for the natives within their reach. Of such efforts, however, there is no report which can be embodied in this survey.

Summary.

Missions.	Stations*.	Mission- aries.	Male As- sistants†.	Communi- cants.	Scholars.
Moravian,	7	-	-	1,550	
London,	38	33	34	4,289	4,612
Wesleyan,	39	39	42	3,531	3,526
Scotch Free Ch.	3	5	7	29	69
Glasgow,	3	2	4	86	150
French,	10	14	4	929	1,423
Rhenish,	11	-	-	311	1,318
Berlin,	6	6	5		
American,	3	5	-		120
Norway,	-	1	1		
Total,	115	110	97	10,725	11,218

* Besides out-stations.

† European and native.

The preceding table does not include the twenty-five laborers employed by the Moravians, nor the twenty-four employed by the Rhenish Missionary Society, because it is not known how many of them have received ordination. The number of missionaries and assistant missionaries in the table, it will be seen, is two hundred and seven. If we add to this number the forty-nine laborers sustained by the Moravians and the Rhenish Missionary Society, and also four native assistants under the care of the latter, we shall have a total of two hundred and sixty missionaries and assistant missionaries, exclusive of females, at present employed in South Africa.

The Caffre War.

Repeated allusion has been made, in the foregoing remarks, to the disastrous contest which is now going forward between the colonial government and the Caffres. This contest began in the spring of 1846, and the latest advices from Cape Town inform us that it is still in progress.—The party arrayed against the colony is composed chiefly of the different tribes of the Amakosas, (who live east of Great Fish River,) and of a portion of the Tambookies. In addition to the injury which has been done to the missionary stations in Caffreland, the desolations of savage warfare have been carried to the west of the colonial boundary, thereby embarrassing and endangering the operations of several societies in that region.—Rev. James Read, Jun., writing from Kat River, October 15, says, "Missionary labor in these regions is suspended at present. All the chapels, school rooms and mission houses in Caffreland are burned to the ground; and the missionaries, with most of their adherents, are withdrawn within the colony." "The loss of all the societies will be immense, as no fewer than twenty chapels must have been

destroyed, and many mission houses, &c." The London Missionary Society, the Wesleyan Missionary Society, the Free Church of Scotland, the Glasgow African Missionary Society, and the Berlin Missionary Society, have all shared in the calamity.

MISSIONS IN WEST AFRICA.

Many of the efforts hitherto made to introduce the Gospel into West Africa, it is well known, have been singularly disastrous. The United Brethren directed their attention to the Gold Coast as early as 1736; but after repeated attempts to establish themselves at Christiansboig, extending through a period of nearly forty years, and after eleven of their number had fallen by the diseases incident to the climate, they relinquished the undertaking as impracticable and hopeless. In 1795 two missionaries were sent to Sierra Leone by the English Baptist Missionary Society; but, owing to the indiscretions of one and the ill health of the other, the enterprise was abandoned. In the following year three societies,—the Scottish Missionary Society, the London Missionary Society, and the Glasgow Missionary Society, made a joint effort to establish a mission among the Foulahs; but this plan was defeated by the combined agency of disease and dissension; and the only one of six laborers who promised to accomplish anything, was cruelly murdered. Two years later, (1797,) the Glasgow Missionary Society attempted to introduce the Gospel among the Timmanees, and sent out two missionaries for this purpose; but they were grievously disappointed in the character of their agents. And even those societies who have been able to maintain their position till the present time, have suffered frequently and severely from the loss of valued missionaries. The hope may be indulged, however, that a bet-

ter acquaintance with the diseases of West Africa will cause a diminution in the number of deaths. The occasional return of missionaries to their native land is already proving highly beneficial. It may be found, also, as many expect, that a residence upon the hills and mountains of the interior will be comparatively free from danger. But whatever may be the obstacles, the Gospel must be carried to all parts of Africa. Our Lord and Saviour has made an atonement for the people of this great continent, as well as for the rest of the human family; and we may encourage ourselves with the hope that "Ethiopia shall soon stretch out her hands unto God."

Missions of the Church Missionary Society.

This society sent its first representatives to West Africa in 1804. Its first station was on the Rio Pongas, among the Susus; but its operations soon extended to the Senegal River on the north, and to Sierra Leon on the south. After the lapse of some fifteen years, however, it was deemed expedient to abandon the stations north of Sierra Leon, the society having found obstacles that were alike unforeseen and formidable in that part of their field.

The operations of the society are mainly confined to the colony of Sierra Leon at the present time; there being but two other stations, one (Port Lokkoh) among the Timmanees, about forty miles from Freetown, and one at Badagry, on the Bight of Benin. It is the design of the society, starting from the latter point, to carry the blessings of the Gospel into the interior. To give effect to this plan, three missionaries (one of them an African) were sent from England in 1844; but

very soon after their arrival at Badagry, (January 17, 1845,) they received intelligence that the chief of Abbekuta, who had urgently solicited the commencement of a mission at his capital, was dead; and that it was inexpedient for them to proceed any further until the funeral ceremonies should have been performed. Not long afterwards the King of Dahomey attacked an encampment between Badagry and Abbekuta, and thus cut off the regular communication between the two places. In consequence of the delay occasioned by these events, the missionaries have for the present given their whole attention to the spiritual wants of Badagry; but with the hope that the way will soon be prepared for the advance into the interior.

Some statistics of interest will be found in the following table :

<i>Stations.</i>	<i>Communicants.</i>	<i>Scholars.</i>
Freetown,	116	561
Kissey,	601	2,241
Wellington,		
Hastings,		
Waterloo,		
Gloucester,		
Leicester,	722	1,685
Regent,		
Bathurst,		
Charlotte,	204	723
Kent,		
Tembo,		
Port Lokkoh,	5	46
Badagry,		
Total,	1,648	5,256*

The whole number of stations maintained by the society is fourteen. The whole number of laborers is reported at sixty-nine, there being fourteen European missionaries, two native missionaries, four European catechists, forty-one male, and six female native assistants. The wives of the missionaries and assistants do not appear to be included in this statement.

* There are also two seminaries, having forty pupils.

A single extract from a recent account of the society's operations in Sierra Leone, will indicate their prosperity: "It has been shown, from statistical returns of preceding years, that a measure of success greater than that which has attended the ministry of the Gospel in the most favored districts of Christian England, has been vouchsafed to missionary labors in Sierra Leone; and the results of last year have added fresh evidence in support of the fact. The number of attendants on public worship has been increased by two hundred and forty-six; eighty-eight new communicants have been added to those enumerated last year; and the benefits of a scriptural education have been extended to three hundred and twenty-four additional scholars."

English Wesleyan Mission.

The efforts of the English Wesleyans in behalf of West Africa may be considered as having commenced in 1811. An itinerant preacher, (Mr. Warren,) accompanied by three young men, who were designed to act as schoolmasters, were then sent to Sierra Leone to attend to the spiritual wants of the free blacks who, at an earlier date, had removed thither from Nova Scotia. Mr. Warren soon died, but Mr. Davis immediately succeeded him; and it is an interesting fact, that there has never been any lack of men to take the places of those who have fallen on this unhealthy coast.

The Wesleyans seem to have turned their attention more particularly to the natives in 1817; and since that time they have carried forward their operations with vigor and success. Their labors are at present expended upon three different fields. The most westerly of these fields is called the Gambia District, extending from the mouth of the River Gambia to Macarthy's

Island, and embracing four stations, the oldest of which (Bathurst) was commenced in 1821. The most easterly of these fields is known as the Cape Coast District; and it embraces several stations on the Gold Coast, with one in Ashanti. The operations of the society are soon to be placed on a permanent footing at Abbekuta. The only remaining point to which the efforts of the Wesleyans are turned, is Sierra Leone, in which there are three central stations.

The number of missionaries at these different stations is fourteen, and there are also eight native assistants. Other statistics are brought together in the following table:

<i>Stations.</i>	<i>Preaching places.</i>	<i>Church members.</i>	<i>Scholars.</i>
Bathurst, }	6	281	282
Barra, }			
Ngabantang,	1		
Macarthy's Island,	2	207	108
Freetown,	15	2,052	934
Hastings and }			
Wellington, }	8	677	353
York,	7	457	406
Cape Coast Town,	7	365	267
Anamaboe,	12	292	321
British Accra,	1	41	110
Coomassie,	4	13	17
Badagry, }			
Abbekuta, }	2	40	28
Total,	65	4,425	2,826

The last report of the Wesleyan Missionary Society represents the state of its operations in the Gambia District and in Sierra Leone as highly encouraging. The accounts from the Cape Coast District are of a more checkered character. Some events have occurred which indicate the presence and favor of the great Head of the Church, in a striking degree; while others are doubtless intended to give a further trial to the faith and patience of his people. The missionaries in Ashanti appear to have found an open door; and pressing invitations are addressed to them by chiefs residing

near Coomassie, who wish to have the Gospel preached to their people.

English Baptist Mission.

Allusion has already been made to an unsuccessful effort of the Baptist Missionary Society to introduce the Gospel into Sierra Leone in 1795. From the failure of that enterprise to 1840, this society appears to have attempted nothing for West Africa. At length, however, it was resolved that measures should be taken, having in view the exploration and occupancy of an entirely new field. The Rev. John Clarke and Dr. Prince, who had both resided for some years in Jamaica, were invited to go forth as pioneers, and lay the foundation of the contemplated mission. They arrived at the island of Fernando Po, January 1, 1841; and on the following Sabbath, public worship was held in Clarence, where they first landed. They subsequently visited the adjacent coast to ascertain the feasibility of commencing missionary operations. Such was their report to the society at home, that the latter soon sent out a number of additional laborers, a part of whom were stationed on the island of Fernando Po, and a part upon the main land. The agency of colored persons from Jamaica is to be employed extensively in this mission; and a number have already joined their white brethren.

The prospects of this enterprise were quite flattering till near the close of 1845. At that time three stations had been commenced upon the main land; making the whole number of stations four, and the out stations five. There were also five missionaries, three male European assistant missionaries, and nine male colored teachers. The following table will show the other statistics of the mission, as far as they have been reported:

Stations.	Communi- cants.	Inquirers.	Scholars.
Clarence, Bimbia, Cameroons, Old Calabar,	79	210	100

Early in the year 1846, however, all the missionaries on Fernando Po were ordered by the Spanish authorities to desist from their appropriate work, twelve months being allowed them to dispose of the mission property. One of the missionaries, and one of the European assistants have since died.

Mission of the United Secession Church.

When the converted negroes of Jamaica obtained their freedom, their thoughts were at once directed to their heathen friends in Africa. Many said, "we must carry the Gospel to Africa." The missionaries constituting the Jamaica Presbytery, representing the Scottish Missionary Society, the United Secession Church, and the Scotch Free Church, entered fully into the feelings of the colored people around them, and resolved to embody them in action. Old Calabar was selected as their field of labor, the King and chiefs having sent a formal request that a mission might be commenced among them. The Secession Synod having also sanctioned the movement, Rev. Mr. Waddell was designated to take charge of the enterprise. He accordingly proceeded to Scotland, and was soon followed by five others. One of these was an Englishman, who had lived eighteen years in Jamaica, a printer by trade; another was his wife, a colored woman; another was a negro lad, about sixteen years of age: the remaining two were both persons of color. A merchant of Liverpool granted the free use of a fine schooner, the Warree, to the mission as long as she should be wanted; and he also sub-

scribed £100 to keep her in a sailing condition.

The mission sailed from Liverpool, January 6, 1846, and arrived at Fernando Po, April 3. They proceeded with as little delay as practicable to Old Calabar, and were cordially received by the natives. On the 6th of May, they opened a school in Duke town, about fifty miles from the mouth of Old Calabar River, in a house of King Eyamba. Everything seemed to be propitious.

The mission ship has since gone to Jamaica to obtain additional agents. According to the latest accounts, a reinforcement was to be sent, consisting of ministers, catechists, teachers, mechanics, some of them acclimated Europeans, and the rest natives of Jamaica.

Mission of the Basle Missionary Society.

Near the close of 1815, it was resolved to open a seminary at Basle for the education of missionaries. This institution went into operation in the following summer, and it continued to enjoy the invaluable services of Blunhardt as its inspector till 1838. It was no part of the original plan to send out missionaries to the heathen; but in 1821 a society was regularly organized, (*Die Evangelische Missionsgesellschaft zu Basel*), with the design of engaging fully in the missionary work. Its first representatives went forth in the following year.

The Basle Missionary Society turned its attention to the Gold Coast in 1826; and four of its agents arrived at Christiansborg (near Accra) in 1828. Three of them soon died; and the fourth found himself under the necessity of taking the place of the Danish chaplain, who had also deceased, only to follow him, however, in 1831. In 1832 three other laborers reached Christiansborg; one of them (a

physician) soon fell a victim to the climate: and another did not long survive. In 1835, Riis, who alone remained, went to Akropong, which is a considerable place in the Aquapim Mountains, northeast from Accra. He was kindly received by the King and his people, and he commenced his labors among them. Two fellow-laborers came to his aid in 1836, but both soon deceased.—At length, after many disappointments, a new plan was adopted.—Riis (accompanied by Widmann and a colored man who had been educated in Switzerland) conducted twenty-four Christian negroes from Jamaica to Akropong, where they arrived in 1843. A chapel was erected at this place in 1844. Other missionaries have since joined the mission. The issue of this undertaking must be regarded with lively interest by every friend of Africa.

The present number of white laborers is supposed to be seven. The following table is as complete as it can be made.

<i>Stations.</i>	<i>Schools.</i>	<i>Scholars.</i>
Akropong, Ussu, (Danish Accra,) 3		72

Mission of the American Board.

This mission, situated on the Gaboon river, has two stations, Baraka and Ozyunga. Three missionaries are connected with it, one of them (Mr. Bushnell) being in this country; and there were also, at the date of the last report, five native helpers. In 1845 the church contained nineteen members, eight of whom were natives. Several schools are in operation, but the number of pupils is not known.

Cape Palmas.

There are two churches at Cape Palmas, one of them connected with the Methodist Missionary Society, and the other a Baptist church.

The number of communicants in the former is reported as being two hundred and one; respecting the latter no definite information is at hand. A correspondent, recently at this place, says: "There is no missionary labor performed among all the native population of Cape Palmas."

American Episcopal Mission.

The Protestant Episcopal Church in this country has one mission in West Africa. It was commenced in 1836, and now has five stations, besides several out-stations. Two of the stations (Mount Vaughan and Fishtown) are five miles from Cape Palmas; while the other three (Cavalla, Rockbookah and Taboo) are from ten to forty miles distant, in an easterly direction, from the same point, all of them lying near the coast. According to the last annual report of the Board of Missions, the number of missionaries in 1846 was four: and there were also one physician and one other male assistant, besides several native teachers. The whole number of laborers, male and female, including natives, was twenty-four.—One of the missionaries has since died, and another, at the close of 1846, was expecting soon to return to this country. Were this mission made sufficiently strong to meet the demands upon it, there would be every reason to anticipate very interesting results. The number of communicants already amounts to fifty, the number of pupils in boarding schools is about one hundred and fifty, while it is thought that fifteen hundred persons are brought habitually under the influence of the gospel.

American Presbyterian Missions.

The Board of Foreign Missions of the Presbyterian Church have two missions in West Africa, one in

Liberia, and one called the Kroo mission. The former embraces two stations, one at Monrovia, and another at Sinoe, (Greenville.) The table in the next column, extracted from the census of Liberia, would indicate that the church at Monrovia had no native members in 1843; and it is not known that any have since been added. A school is connected with this station, in which are more than sixty pupils. The Sinoe station is not devoted entirely to the spiritual welfare of the colonists. To the Liberia mission, at the last report, two missionaries and one native teacher were attached.

The Kroo mission has three stations, Settra Kroo, King Wills' Town, and Kroo Bar, all among the natives. The number of missionaries is two, and there are also five colored teachers, one of them from this country. At Settra Kroo there is a boarding school for boys, ten of whom are qualified to be teachers; and there are two girls under the training of the missionaries. There is a school of fifteen pupils at Kroo Bar.

Religious Statistics of Liberia.

Three denominations of American Christians are represented in the Colony of Liberia. Of these the Baptists were the first to send laborers to that part of Africa, Lott Carey and Colin Teague having commenced a mission in 1822. The Rev. Melville B. Cox went to Liberia, under the auspices of the Methodists, in 1833. The efforts of the Presbyterians in behalf of this colony began at a subsequent period.

It is not easy to say how far the operations of these different denominations are to be regarded as missionary in their character. Most of the churches in Liberia have had some native members; but the great body of the communicants are colo-

nists. The following table, taken from the census of Liberia, will doubtless be interesting to those who are desirous of knowing the religious statistics of this part of West Africa. The date of this census is September, 1843.

Denominations.	Location.	No. of Communicants.			
		Americans.	Captured Africans.	Converted heathen.	Total.
Bap.	Monrovia,	196	6	15	217
Presb.	Monrovia,	12	4	-	16
Meth.	Monrovia,	212	8	18	238
Meth.	Monrovia,	-	-	9	9
Bap.	New Georgia,	20	46	8	74
Meth.	New Georgia,	12	31	4	47
Bap.	Lower Caldwell,	20	-	-	20
Meth.	Lower Caldwell,	48	2	3	53
Bap.	Millsburg,	22	3	-	25
Meth.	Upper Caldwell,	39	-	2	41
Meth.	Millsburg,	46	-	12	58
Meth.	Heddington,	2	-	54	56
Meth.	Robertsville,	2	-	170	172
Bap.	Marshall,	12	4	2	18
Meth.	Marshall,	24	5	4	33
Bap.	Edina,	105	-	15	120
Meth.	Edina,	96	-	8	104
Presb.	Edina,	8	-	-	8
Bap.	Bassa Cove,	33	2	4	41
Meth.	Bassa Cove,	41	3	5	49
Bap.	Bexley,	18	2	16	36
Meth.	Bexley,	19	-	4	23
Meth.	Greenville,	23	-	-	23
Total, . . .		1,015	116	353	1,484

From the last annual report of the Baptist General Convention for Foreign Missions, it appears that Bexley (near Bassa) is the only station now under their care, the mission premises at Edina having been already sold, and the building removed to the former place. There is one missionary at Bexley, who is assisted by two natives. Four schools are taught at Bexley and at two out-stations.

The efforts of the Methodists in behalf of the natives are chiefly confined to the Heddington, Robertsville, (both near Millsburg,) and

Garrettson stations. Recent accounts from these stations, published in the last annual report of the Missionary Society of the Methodist Episcopal Church, are unfavorable. A correspondent, who was recently at Monrovia, writes as follows: "The missionaries at Monrovia told me that they were doing very little among the natives, and some of the older Methodist missionaries in Liberia expressed little or no confidence in the revivals that have been among the natives. Of the hundreds who have been added to the church, very few can now be found." The following table is from the last report of the Methodist Missionary Society.

Church Stations.	Members.	Scholars.
Monrovia,	150	94
St Paul's River Circuit,	94	105
Millsburgh and White Plains,	51	100
Heddington and Robertsville,	30	19
Garrettson Station,	54	10
Mount Andrew & Morrisburgh,	2	16
Edina and Bassa Cove,	102	20
Greenville and Sinoe,	76	
Marshall,	19	105
Total,	608	479

Mission of the American Missionary Association.

The mission which Mr. Raymond commenced at Khaw Mendi, near Sherbro Island, under the patronage of the Union Missionary Society, has been transferred to the American Missionary Society, since the formation of the latter in 1846. A reinforcement is expected to join Mr. Raymond, the only missionary now on the ground, at an early day.

Summary.

Missions.	Stations.*	Missionaries.	Male Assistants.†	Communicants.	Scholars.
Church,	14	14	61	1,648	5,296
Wesleyan,	14	14	8	4,425	2,826

* Besides out-stations.

† White and colored.

Missions.	Stations.*	Mission- ries.	Male As- sistants.†	Communi- cants.	Scholars.
Eng. Baptist,	4	4	11	79	100
Secession,	1	1	4		
Basle,	2	4†	3†	-	72
Am. Board,	2	3	5	8	
Episcopal,	5	3	12†	50	150
Presbyterian,	4	3	6	-	35†
Am. Baptist,	1	1	2	18†	75†
Methodist,	5†	-	-	95	45
Am. Mis. Assoc.	1	1	1†	-	39
Total,	53	48	113	6,323	8,638

MISSIONS IN NORTH AFRICA.

Proceeding northward from the River Gambia to the Strait of Gibraltar, and thence eastward to the Nile, we find not one Protestant mission. At Cairo the Church Missionary Society sustains two laborers, who are assisted in their work by one European and eight natives. They have under their care twenty communicants, and two hundred and thirty-four scholars.

MISSIONS IN EAST AFRICA.

Passing southward through Egypt, Nubia and Abyssinia, we must travel over thirty-four degrees of latitude before we come to the only mission between Cairo and the vicinity of Port Natal. At New Rabbay, four

miles from the bay of Mombas, Dr. Krapf and Rev. Mr. Rebmann have just commenced a mission among the Wonicas, under the direction of the Church Missionary Society.

GENERAL SUMMARY.

	Stations.	Labor- ers.	Communi- cants.	Scholars.
South Africa,	115	260	10,725	11,218
West Africa,	53	161	6,323	8,638
North Africa,	1	11	20	234
East Africa,	1	2		
Total,	170	434	17,068	20,990

The inspection of the foregoing table cannot fail to suggest two reflections of a somewhat different character. The efforts hitherto made to introduce the gospel into Africa, have been greatly blessed. The faith of missionaries and missionary societies has, indeed, been frequently and sorely tried; and many have fallen, particularly on the western coast, at the very outset of their labors. Still, no one can look at the results of missions already attained and not feel that the divine favor has been signally enjoyed. And yet how little has been done! If we cut off Southern Africa, and remove a narrow strip of the western coast, only two missionary stations will be left!

Letter from a Liberian.

A gentleman, in Georgia, has sent us the following extracts from a letter which he received from an intelligent citizen of Monrovia, who went to Liberia a little more than twelve years ago. We are well acquainted with the writer, and are glad to have the pleasure of presenting the extracts to our readers.

MONROVIA, 6 Feb., 1847.

“With regard to agriculture in this place, I am sorry to say it has been formerly too much neglected, but lately the people are more awakened to their true interest, and are turning their attention to the earth for a support. The principal articles that we can expect to cultivate for *exportation* will be coffee, that which is raised here is said to be

* Besides out-stations.

† White and colored.

‡ Conjectural.

better than most any other; respectable strangers have pronounced it even better than the Java or Mocha.†” * * * “I have now growing on my farm more than 5000 trees, all of which are of the wild plants brought from the woods and transplanted in the rainy season. Most of my plants have commenced bearing: It is thought our trees at full maturity will yield from 3 to 3½ lbs. of clean coffee on an average. In the West Indies 2 lbs. is considered a fine crop: however there are trees in this place and elsewhere in rich and moist spots, around the houses, which have yielded from 5 to 7 pounds; besides this, a coffee tree will bear well from 10 to 12 years: then you may cut it off, leaving the roots, which will spring afresh, and in one rainy season, will grow so as to bear the next, being perfectly renovated, so that once a good coffee plantation is established it will remain for generations: at first it is of slow growth, taking from 3 to 7 years, according to the quality of the soil. At present I can and do sell of the coffee raised by myself at 25 cents a pound; this of course will not be the case, when large quantities are raised. Next to coffee for exportation, is palm oil. As yet the palm tree has not been cultivated: the millions of gallons which have been exported from our place and neighbourhood, besides the thousands consumed by ourselves, all of which have been manufactured and brought in by the natives. But as the demand is yearly increasing, we will now have to begin the cultivation of the same. It takes very little longer than the coffee tree to commence bearing, then will go on to unborn generations. The palm tree ought to be planted 25 feet apart each way, the

coffee about 10 feet. Cotton grows here, but Liberia is not a proper cotton growing country. We have excellent rice here, also sugar, but in either of the last mentioned can we expect to compete with the United States and the West Indies. We have fine sweet potatoes, cassavas, yams, tan yams, &c.,—just around here, corn does not grow as well as in many parts of Africa— We have fair gardens in its seasons, and have something growing the year round. We have but few horses, but we are getting on finely in cattle; I own about a dozen milch cows and raise a number of fine hogs; both our cattle, sheep and hogs are smaller than in the United States: but theirs too at one time were small. We have fine rivers, abounding with excellent fish, oysters, &c. Our woods abound with deer and other animals, many of which are killed by the natives and brought into our markets for sale. Both camwood and ivory are brought in by the natives, but depending too much upon this, being a more quick way of making money, has ruined many. However, we have need to be very grateful to heaven for His kindness in providing such ample means from the wilds for our support, and which has assisted us on until this time. The soil here is generally fertile, but it is like it is in other countries, viz: good, middling and poor; but we have a plenty of it. What would the poor Irish, and other Europeans give, if they had our opportunities?”

“Wood for lumber are as yet plentiful, although the woods have been partially ruined of its largest growth by the natives; in cutting for new farms every year. We have some very handsome wood for furniture, &c.”

† I received a specimen from the writer, and fully agree in the opinion that it is equal, if not superior, to the Mocha.—B.

“Respecting emigrants, the American Colonization Society have promised, and their agent the Governor, has accordingly been in the habit of giving to *families* after their arrival a town lot, if they remain in town or a tract in the country not to exceed ten acres; *single persons* two acres. When they improve the same, if in two years, they obtain a *deed in fee simple*.

“On their arrival they are provided with *shelter and food, with medical attendance* for at least six months, after the expiration of which they have to support themselves. Persons after their arrival are apt to take the *fever* from the fourth week or after, some not until two or three months, and may continue feeble for eight or even twelve months, others having gone through the seasoning in a much less time; *during* this state of *trial*, many have wished themselves back in America, even in slavery: but *invariably*, as soon as they get entirely better, and able to act for themselves, they are then *ashamed* of themselves, and will hardly acknowledge what they have said, or *perhaps written*, to their friends in the United States derogatory to their new country.” * * * * “*Respecting Schools*, our statutes provide for a portion of common schools for the poor, but the missionary Societies, particularly that of the M. E. Church, have done more for the children of the settlers than any other body.” * * * * “We have no institution of instruction of a higher class than to teach the different branches of an English education. We will, I hope, before very long be enabled to do better. I have a son now, which I would like much to have a *collegiate education*, being now of suitable age and learn-

ing to enter a *university*, but such are the *prejudices* in the *U. States* I dare not send him there, with *safety!* and I am averse to sending him to England or Scotland, being myself partial to Republican principles and Government, of which I wish to instil into him the same.”

* * * * “Respecting Missionaries, I assure you *proper persons sent out either* from the Northern or Southern churches *as missionaries* will be *gladly received*, and can find *material enough* to work upon, without quarrelling or conflicting with each other.” * * * * “There are many smart and intelligent colored men both in Georgia, the Carolinas and other Southern States, which would be of essential service out here as teachers and exhorters, and some very fair preachers, but we would not like to see any *sent as such*, unless they profess *piety*, and will consent to such sacrifices as are common to the *good Methodist itinerate preachers* in the new or bordering circuits! Several have come out here as such, seemingly much interested and full of zeal, but give out in a short time, not being able to make the requisite sacrifices. If your friends at any time wish to send out such, you would best let them start from a Southern port, viz: Norfolk or Baltimore—for if they go on farther North, the *anti-colonizationists*, will in eight cases out of ten seduce them from coming, as in the case of your deluded man Peter Jordan.†

“Emigrants coming out here ought to bring every little *valuable article* they can conveniently get, particularly *tools and clothing*. They need not much, such as blankets, but light woolen clothes, such as

† In 1833, while travelling a circuit in middle Georgia, I became acquainted with a colored man belonging to Col. F. J., named Peter, who was an exhorter in the church, and in whose piety I then had great confidence. Upon conversing with him, I found he had belonged to the family or family connexions, of the late respected Dr. Bradley, who by his last will had *manumitted* his slaves, upon condition they should be sent to Li-

linseys, are comfortable in the rainy season; also *seeds* of different kinds, good seed *rice* is wanting, the native seeds *much degenerated*: Persons having *money will do well to bring it*, for having this valuable article a man may buy something low, and will thereby be in his own house or plantation before he gets the fever: most persons who acted thus, have done better than others. When I came here I acted thus, and I almost can with propriety say that this has in a measure prevented my having much of the fever: *I was perhaps sick about three days in the first two years!* My case however is an exception to the rule." * * * "I say from my heart, that Liberia is the only country that I know of on earth that the *unfortunate* man of color can be *free and equal in*: therefore *I am as happy here as I expect to be on earth*, and wish to change it for no other." * * * "We have *perfect peace* with the native tribes around

us; they have fully acknowledged the superiority of civilized man; and are coming over to our habits, although slow. Our principal hope is in their children, many of which are put with us, even as common domestics to learn our habits, &c. I am the superintendent of the Sabbath school of the ——— church at Monrovia. It would please you much to see how many of the young natives are in attendance together with our children." "Our church here in Monrovia numbers near 200 members. You will see in our statutes that the price for license to sell ardent spirits is \$500, which almost amounts to full prohibition; of groceries, therefore, we have not a *dram shop* in the place. Religion is somewhat low at present but the membership seems to stand its own." * * * "Respecting the best time of the year to arrive here, I would prefer August or September to any other. However, those from the *South* any season will suffice."

beria, and that all his relatives had been sent to that country, and he expressed considerable anxiety to go there himself that he might preach the Gospel to the poor benighted heathens. Being of a missionary spirit myself, I was greatly interested for this man, and having long believed that America owed Africa a debt it *could only pay in part* by sending them the Gospel, and also, that *if ever Africa was enlightened it must be through the instrumentality of colored men!* I immediately set myself to work to get the title to this man that I might send him on such an errand of mercy. Col. J. who, though not a professor of religion, yet was much of a gentleman, assured me, if I could raise \$400 for Peter (he was then worth \$1,000,) he would make me a title to him, *provided* I would send him to Liberia. Peter was a valuable blacksmith, could read and write, and his master valued him very highly. After some time, to wit: in 1835, the money was raised, and the title made to the writer of this note and the P. E. of the District, as I was stationed that year some 350 miles from the place—(the P. E. afterwards relinquished all title to me;) and after allowing him several years to work at his trade and make some money for an outfit, and to improve himself in reading, &c., in 1839 I cleared him out of the Custom House in Savannah, as my servant, and sent him to Baltimore to the care of the Rev. J. Gruber, with letters to the mission committee in New York, wishing him sent out as a missionary, provided they should deem him a suitable person to be thus employed. The Rev. Mr. Gruber sent him on to Philadelphia, where he *unfortunately* fell into the hands of the *abolitionists*, who succeeded in persuading him to violate his most solemn engagement to me, and he sent me word he would not go. I afterwards went to Philadelphia to seek him, determined to bring him back to Georgia, if I found him, as I had shipped him as my servant, and yet have a *bill of sale* for him. I understand he is now somewhere in the back part of the State of New York imposing himself upon the people as a preacher, *and if he should chance to see this*, (which I think is not likely, except some good friend of the Colonization Society should show it to him) I hope he will remember, if we meet no more in this world, we shall meet at the Judgment Bar, when it will be found that he violated the most solemn promise made to me in Georgia, that he would certainly go to Liberia and preach the Gospel, if the Lord should spare his life; and I insisted on his making me the promise for I feared the *abolitionists* might prevent him from going.—B.

Despatches from Liberia.

By the arrival of the "Mary Wilkes" at New Orleans, and the barque "Montgomery" at Providence, we have received letters from Liberia of much later dates than any previously received. From them we learn that all things were in a prosperous condition in Liberia. Our readers will not fail to notice what is said of Captain Canot and his operations. From a paragraph in another column, which we find in the Journal of Commerce, it will be seen that his vessel has been captured and sent to New York for trial. There can be little doubt of her guilt. We were in New York when he was loading his vessel there, and know that he was doing it in the most clandestine manner. We have never had any confidence in his declarations, that he had abandoned the slave trade, and have always believed that by a strict watch being kept upon him he might be caught in the very act.

Our readers in Kentucky, we trust, will not fail to read the letter of Dr. Lugenbeel. They will find some things in it of particular importance to them and the interests of colonization in their State.

GOVERNMENT HOUSE,
Monrovia, March 24, 1847.

SIR:—The schooner "Mary Wilkes," Captain Tolger, arrived here on the 14th instant, sixty-three days from New Orleans, with eleven emigrants and an assorted cargo of merchandise for the Colonial Warehouse. The lumber, especially the sbingles, you ordered by that vessel, arrived very opportunely. In consequence of the extensive improvements that have been going on here during the present dry season, lumber of every description has been in great demand.

We are making the best possible use of the goods you sent us by the Liberia Packet for the purchase of territory. The commissioners, who left here in January to negotiate for territory, have not yet returned. I understand, however, that they are succeeding well. The last intelligence I had from them (about three weeks ago) they had purchased a large portion of Manna, and had obtained from the chiefs a promise to negotiate for the balance of the country on their (the commissioners) return from

the leeward. They had also extinguished the native title to the territories of Rock Sesters, Sanguin, and Sille Botten. They were then on their way to Grand Sesters, where they hoped to be equally successful. On their return to windward they will make another effort to secure Settra Kroo. Their success, however, at that place, is at present doubtful. Foreign traders have, just now, considerable influence there, and are exerting it to the extent of their ability against us. Their influence, however, is only temporary, sustained by the large quantity of goods two or three merchant captains are now landing there to the natives. In a few months, I doubt not, we shall be able to secure the whole country without much opposition.

Having written to you so recently, I have nothing at present worth communicating—except, perhaps, the burning of Canot's establishment by the natives at Grand Cape Mount, which occurred on the 17th instant.

It appears that it was done at the instance of Captain Murray, of her Majesty's sloop "Favorite."

You are aware that not long since the chiefs of Grand Cape Mount concluded a treaty with Great Britain for the suppression of the slave trade, in which it is stipulated that no foreigner shall be permitted to engage directly or indirectly in the slave trade in any part of the Grand Cape Mount country.

Canot, you know, has been long suspected of carrying on an illicit trade with the slavers at Gallenas, and of purchasing slaves at Cape Mount to ship on his own account. He has been closely watched by British and other naval officers for some time; no positive proof, however, could be obtained of any illicit transaction, until a few days ago; when, it appears that two officers from one of her Majesty's vessels being on shore at the Mount, entered a smith's shop on Canot's premises and discovered the workmen in the act of manufacturing slave irons. The irons were seized by them and taken on board to the commanding officer, who assembled the chiefs of the country immediately, and informed them that he considered the manufacturing of slave irons in their territory a flagrant violation of the treaty they had entered into with Great Britain for the suppression of the slave trade; and demanded of them a fulfilment of their engagement.—Whereupon, the natives immediately, and without hesitation, as Captain Murray informs me, set fire to the buildings, consuming the whole estab-

ishment. The amount of property destroyed is estimated at from \$5,000 to \$6,000.

Canot was absent at the time, and had been a couple of weeks—somewhere on the leeward coast, in the barque-ship (for I understand he has changed the rig of his vessel since leaving this place) “Chancellor.”

There is but one opinion here respecting the character of the Chancellor. She is, however, closely watched by the American cruisers, and will find it difficult to escape with a cargo of slaves.

I am happy to inform you that the immigrants by the “Liberia Packet” are getting along finely; all, except one or two, have had an attack of fever, and are now convalescent.

The passage in my letter of the 19th October respecting the opinion entertained here in regard to the alteration of the Society’s constitution, was simply inserted to give some idea of the change of sentiment that fact had produced in the minds of many of the citizens here, who had hitherto opposed any change in our relations with the Society. The general impression here was that the Society had altered its constitution in view of the change which they saw must take place in our relations, to relieve us from the embarrassments we were laboring under in consequence of the position assumed by Great Britain in regard to the sovereignty of the Colony, and to put an end to the annoyances we were daily suffering, arising from the improper interference of foreign traders.

Enclosed you will find Mr. Ware’s receipt for monies paid him here on account the Kentucky Colonization Society for services as school teacher at the Kentucky settlement.

The U. S. Frigate “United States,” from Porto Praya, arrived here to-day—all well. The Dolphin, via Sierra Leone, is hourly expected.

Commodore Read has on board the Frigate a large quantity of stores, which he intends to land here.

I am, sir, respectfully,

Your obedient servant,

J. J. ROBERTS.

To Rev. W. McLAIN,
Sec’y & Tr. A. C. S., Washington, D. C.

MONROVIA, LIBERIA,
March 24th, 1847.

REV. AND DEAR SIR:—By the return of the schooner “Mary Wilkes” to New Orleans, I have an opportunity to send you a short communication. By the “Packet,” which sailed on the 9th ultimo, I sent you an epistle, which I presume you will have received before the arrival of this.

Although I did not expect a large com-

pany of immigrants by the New Orleans vessel, yet I supposed the number would be larger than it is. I understand that the influence of some of the people who came out in the “Rothschild,” a year ago—especially those who returned to the United States in the same vessel—was the cause of the number from Kentucky being so small by this vessel. It is really astonishing that, amidst the mass of evidence in favor of Liberia, as the best place in the world for colored people, who desire to enjoy the privileges of freedom, and of social and political equality, the people of color in the United States are so much inclined to turn a deaf ear to all the evidence in favor of the Colony, and to grasp with eagerness at every thing, from any and every source, which is said or done in opposition to it. If Liberia were a counterpart of the Garden of Eden, some persons would rather live in the land of Nod, or somewhere else, than amidst the bowers of the earthly paradise. As respects those persons who returned in the “Rothschild,” however, they not only came to Liberia with the determination to return, if they could, but they saw so little of the Colony, while they were here, that they were not capable of forming correct opinions relative to the state of the Colony, even if they had not been prejudiced before their arrival.

I am pleased with the manners and character (so far as I can judge from a short acquaintance) of Mr. Ellis, “the learned black blacksmith,” who came out in the schooner; and who, with his wife and two children, was liberated from slavery by the Presbyterian Synods of Alabama and Mississippi, at an expense of \$2,500. Although the accounts which have been published respecting his proficiency as a scholar—especially as a linguist—may have been exaggerated, yet I think he is an extraordinary man; and I hope his example and influence may be highly beneficial in this country.

I have just understood from Capt. Murray, of H. B. Majesty’s ship “Favorite,” that all the property which belonged to Mr. Canot, at Cape Mount, has been destroyed by fire, by the native chiefs, at the instance of Capt. M.; there being a treaty between the British Government and the chiefs of Cape Mount, in which the latter obligated themselves not to suffer the slave trade to be carried on within the limits of their territory; and Capt. M. having become satisfied that Canot has been engaged in the slave trade at that place, since the date of the treaty, determined to destroy all his houses, and other property, which he left at the place—he having removed his family, and some of his moveable property, to

Monrovia a few weeks ago, in anticipation, perhaps, of a conflagration. He left his brother-in-law in charge of the premises, and came to this place in the barque (now ship, I understand,) "Chancellor," the vessel which he brought from the United States a few months ago. The U. S. brig "Dolphin" lay at Cape Mount about five weeks, watching the "Chancellor;" but Capt. Pope being obliged to sail for Porto Praya, for provisions, left her under the guardianship of a British man-of-war, which accompanied her to this place, and hence down the coast as far as Cape Palmas.

Gallinas and New Cesters are so closely watched by the British cruisers, that it is almost impossible for any vessel to take a cargo of slaves from either of those places. It is very common for slaves to be transported in canoes from one place to another; sometimes, as I was informed by a British officer, as far as three hundred miles. A short time ago a large canoe, with fifty slaves on board, was captured near Gallinas, while proceeding to some place farther north, for shipment. None of the American men-of-war are at present on this part of the coast.

At the election which was held last month, for delegates to the National Convention, to be held in July next, the following named persons were elected:—For Montserrado county, *H. Teage, B. R. Wilson, J. N. Lewis, S. Benedict, J. B. Grison, and Elijah Johnson*; for Grand Bassa county, *John Day, Amos Herring, A. W. Gardiner, and E. Tiller*; for Sinou county, *R. E. Murray*.

Mr. Smith is still at Bexley, with the immigrants who came out in the Packet. When I last heard from him, about three weeks ago, several of the people were on the sick list; but they were all getting along tolerably comfortably.

Since the date of my last letter to you, I have had one "right smart" attack of fever, and one or two of less severity. I have not had a regular ague for nearly a year; and although I do not expect to be entirely exempt from the visitations of my old companion, yet I flatter myself that I have become so far Africanized, as to render his future visits "few and far between." At present, my health is pretty good; and my prospects in regard to the enjoyment of comparatively good health are quite encouraging. I did not come to Africa to die; and although Africa may yet afford me a grave, I am resolved that despondency shall never be one of the ingredients in my cup of affliction.

Yours, truly,

J. W. LUGENBEEL.

Rev. W. McLAIN,

Sec'y and Tr. A. C. Society.

P. S.—I have just received a letter from Mr. Smith, in which he says that the immigrants at Bexley "are doing as well as can be expected; all of them, except three, have had an attack of the fever, but none of them have yet died."

J. W. L.

GOVERNMENT HOUSE,
Monrovia, April 9th, 1847.

SIR:—Accompanying you will receive invoices of merchandize landed at Colonial Warehouse, from on board barque "Liberia Packet," and schooner "Mary Wilkes." In consequence of the illness of Gen. Lewis, I cannot send you by this conveyance the accounts from Colonial Warehouse for the quarter ending 31st ultimo.

Gen. Lewis did all in his power to have them made up in time; his health, however, would not allow him to give them but little of his attention. You shall have them by the very next opportunity.

I have received no intelligence from the commissioners since my last.

I have just been informed that the English have burned the slave establishment at New Cess. I think the report very doubtful, though Capt. Murray told me the other day that he would do so, should the least pretext offer.

I am, sir, respectfully,

Your obedient servant,

J. J. ROBERTS.

To Rev. Wm. McLAIN,

Sec'y and Tr. A. C. Society.

COLONIAL WAREHOUSE,
Monrovia, April 8, 1847.

REV. AND DEAR SIR:—I wrote you last by the "Mary Wilkes," which left here for New Orleans the 29th ultimo, informing you of my having received safely on shore the cargo from New Orleans, &c., and of the then weak state of my health, which prevented me from communicating to you as full as I otherwise might have done. Since then, and at this time, I am still weak and feeble, and totally unable to give you a minute account of our affairs. I have labored hard to prepare my quarter's accounts to go by this vessel, but I find that I will not be able to have them ready.

I have handed to the Governor the invoices of goods received by the "Packet" and "Mary Wilkes," to be forwarded by this opportunity to you.

Our affairs are going on quietly. We have not heard lately from the territory commissioners, but presume they will have a good report to make. We expect them home in a couple of weeks.

You have ere this, I presume, heard of the destruction at Grand Cape Mount?

About the middle of last month a commander from one of Her Majesty's vessels went on shore at Mr. Canot's place and discovered at the blacksmith's shop irons and other articles for the keeping of slaves. Mr. Canot was not at home; he was, and is now, I believe, at the leeward, in the barque "Chancellor," the same which brought him to the coast from New York in January last. The forging of manacles at Cape Mount was a violation of a treaty existing between the chiefs of that country and Her Majesty's Government; and, in

consequence, the British officer in command called on the chiefs to show their respect for the treaty by demolishing whatever was at the establishment—houses, boats, &c., &c.—which was instantly done. This seems to be the true tale.

Very respectfully,

Your obedient servant,

J. N. LEWIS.

Rev. WM. McLAIN,

Sec'y and Tr. A. C. Society,

Washington City, U. S. A.

The Barque Chancellor.

THE persons arrested on a charge of being concerned in the slave trade, are Capt. Jas. A. Freeman, and John Gibson, chief mate, of the barque Chancellor, recently captured on the coast of Africa by the U. S. schooner Dolphin, and sent home for adjudication, in charge of Lieut. Dulaney. She arrived at this port on Wednesday last, and is now

at the navy yard, in charge of Uncle Sam. We understand she had no slaves on board when captured, but that she was found near the establishment of the celebrated Captain Canot, who had chartered her—was provided with a slave deck, and had on board supplies of rice and water.—*Journal of Commerce*, June 11.

Letter from a Liberian.

MONROVIA, LIBERIA,

March 26, 1847.

MY DEAR FATHER:—When I wrote my other I supposed the vessel would have sailed before this, but as it has not, I again sit to write you, as it always affords me pleasure to do so, and when I am writing I feel somehow as though I am near and conversing [with you,] consequently I derive pleasure from it.

I neglected to tell you in my other letter that from the corn you sent in the "Lime Rock," in 1844, I raised more corn than has ever been raised by one farmer since the settlement of the Colony, namely, forty barrels, of as fine corn as you ever saw raised in Orleans. I neglected also to inform you that I have a fine parcel of cocoa nut trees on my farm, also the granadilla, a very delicious fruit, and the sugar apple, a very delicious fruit, sour sop, also another excellent fruit. I send you a small box of coffee raised on my farm. You may find it a little more mashed than the coffee generally, as we have to clean it by beating it in a mortar, but you will find it as good coffee as need be drank. Please give Sawyer Hermann a little of it, and tell him it was raised on my farm from seed sown by me in a nursery and drawn and set out.

Julia, my sister, has had a fine son since I wrote you last. His name is James Watts.

Dear father, please be good enough to send me a grindstone, and a corn mill, and the tools I mentioned in my other letter, as such things can't be had [got] here. I

have sent to New York once or twice for a mill, but can't get one out by order, and now I beg you to send me one. Mother joins me in love to Jim Thornton, Pa Noel, George Carpenter, Jenny, Fanny, and Ellen. She says, tell Jenny, Fanny, and Ellen, to remember the advice she gave them before she left, respecting their duty to their master, and that they must seek the Kingdom of Heaven and its [His] righteousness, and all things shall be added to them. I have sent enclosed in your package a letter to Mr. Fulton your neighbor, likewise one to Mr. Barney: as I did not know their given names, I merely put their titles: tell them you will receive any thing they wish to send me.—Also one to Rev. D. Wells, of New York, a correspondent of mine. I received a letter from him by the Mary Wilkes, appointing me the agent for the Presbyterian Mission at Settra Kroo. I received things at the same time for the Mission at Settra Kroo, and have them in my store until an opportunity offers to send them down. So, dear father, if you will write me even when you forward his letter, and direct [it] to his care, he will most likely find an early opportunity of sending it out to me. And now, my dear father, I close by wishing that He who conducted Israel through the Red Sea, may protect, defend, and bless you, and be unto you at all times as the shadow of a great rock in a weary land.

Your affectionate son,

G. R. ELLIS McDONOGH.

Letter from a Georgian.

BELOW will be found another letter from our friend in Georgia. We do not agree with him in regard to the danger of allowing the colony to become independent. We do not entertain the fears which he expresses. The truth is this—the only influence we can exert in Liberia is of a moral kind; and even with our present relation to Liberia, we could not prevent them from pursuing the very course he mentions, were they inclined to do it. But we hope better things of them. We shall take measures to secure, in perpetua, the rights of newly arrived immigrants.

One thing more we think it necessary to say in laying this letter before our readers, viz: that we have no hope that our Government would ever be induced to take Liberia under its control or supervision—and we do not think their condition would be much improved by any such arrangement.

We want to see, and know, and show to the world what the colored man can do for himself and his race. The highest purposes are to be accomplished, and we trust that our colonists feel somewhat of the immense responsibility which rests on them in the case.

WELLINGTON, GA.,

May 27th, 1847.

REV. AND DEAR SIR:—Despatches from Liberia, as published in the May number of the African Repository, detail the apparent unwillingness, or indifference, of the good citizens generally, regarding the independence of that colony. After reflections on the subject, I am led to look on that measure, proposed by the Society, as somewhat precipitant and impolitic—*inasmuch* as a wiser forecast would indicate quite another rule as more auspicious to the rising welfare of the colored race; and that would be that the Government of the United States *should* take the Colony under its protection! and gradually aid to form her into a respectable Republic.

I am aware that, for the want of this very organic *protection!* and because of the exposed situation of that people without a sovereignty, and the inadequacy of the Colonization Society towards furnishing them with a national flag, which would command the respectful attention of other powers, the matter has been thought of. But yet in its infancy, and *no vigorous ef-*

forts having been made to enlist this Government in their favor, Liberia and its citizens should not be too early abandoned to themselves. It is to be the last resource, should no other means avail, that a helpless community—hopeless of national fosterment from elsewhere—should proclaim their identity by the code of nations, and assert their claims to nationality. Necessity having to thus dictate the plan, it should be cautiously adopted, and never accomplished until all other resources fail.

Our Government has been sadly wanting in its duty to *all* classes of its inhabitants, when its care is extended over American citizens *proper*, over the aboriginal population, and in no peculiar way manifested towards the descendants of the Africans!!! The plea for exercising a providence in one case cannot justify an inprovidence of the other. The Indians had an original title to this continent, and hence our legislation in removing them to one section, affords the indispenisible protection, flowing from the *exercise* of this surveillance. But again: the negro has a cultivator's claim, and when he be expatriated, does the obligations of our people in that collective capacity, which is their government, become finally dissevered? and no link of duty or sympathy is to be legitimately recognised, excepting by the precarious tenor of an irresponsible society, subject to individual will, to personal donations and bequests—owning its existence by no municipal law or constituting prerogative? This looks very much like an anomaly, indefinable by any rational rule of political ethics.

Because a vast section of our Federal Union hold slaves, is that a reason for keeping disconnected our Government from all relations whatever with Liberia? Cannot Congress, without touching slavery, take Liberia into the fostering or protecting care of the United States? I challenge any one to point out a solitary danger or harm from this course. To protect that distant Colony, with our ensigns, from British and French mystifications, or error—to extend a small share of national benefits also to her—then subsidiary government would not be abolition—would not be attacking slavery—in short, would have no more detriment or influence on that institution than *already* exists. And the idea of the good policy of colonization, extensively acknowledged, is a confirmation of the propriety of *temporarily* throwing our banner over that region.

Supposing this impossible, since our Government would have nothing more to do with this race, otherwise than what each State enacts respecting its domestic affairs and inhabitants, and thus rendering it ne-

cessary, in self-defence, for Liberia to become sovereign, and independent of the Society, while we may suppose the *aid* of the latter may continue, as its object was to colonize this people in the land of their ancestors, we may anticipate that the Liberians will not always be governed by the original plan of its organization; that, as independent men, they might have independent laws, some of which may regulate the introduction of new emigrants from hitherwards; and finally, it may be apprehended, interdict colonization, or so cripple it, as to render the *primary object, in some measure, abortive!* What a spectacle then would be presented, should the legislation of sovereign Liberia turn against receptions of ignorant and troublesome recruits (as they may be then considered) from these ports? A nation originating a special design of peculiar colonization, independently abrogating the principal intendment of its formation! Then for other colored persons, not colonized, the Society shall have to seek new abodes. Liberia, shut up in herself, open only to intelligence and wealth, (as there is no telling what laws that people may, in time, make as to this desideratum,) might nullify its incipient utility to the whole race in this country.

For these reasons, though I apprehend they may be erroneous, but still fear they may be ultimately realized, on the same principle operating there, by and by, that now operates in this country, by the recent act of Congress respecting passengers in merchant vessels, which has an eye towards diminishing pauper emigration or importation here. I am opposed to throwing Liberia upon herself, just at this time. She is mainly the property of the Society—of American donors. Her intent or destination was *specific—and her entire design is to perpetually receive emigrants from these States until the last, if desirous, have gone.* These emigrants are poor, and at first may prove troublesome to a better ordered society: That however cannot be remedied short of retrospective and prospective charitable and industrial preparations. *Discretion, growing out of independence, con-*

sidered entirely to the Liberian Government, to discard *any* of them, would nullitate against its ORIGINAL FOUNDATION. I would not too hastily trust this power into independent hands. She is virtually the asylum of *all* the race yet in this country. This should be first engrafted on the constitution, and placed beyond the reach of contingency.

Without doubting the capacity of that people for self-government, or the policy of their independence, I would, rather than disconnect them with the Society, to which they owe their organization, put them under the salutary protection of the United States—ultimately to be declared a sovereignty. But this government should have no control over their domestic matters, or in any other respect control their regulations, excepting in *guaranteeing the right of emigration from hence—a Republican Government—and protection from foreign disturbances.*

I have diffidently thrown these hints together, that the friends of colonization may reflect and meditate on them; and our friends in Liberia, too, see what independence at present may be worth to them, without our national protection.*

I fear, from the acclimating fevers through which every crew of emigrants have to pass, and the mortality, that this will prove, as it now does, evidently, a considerable drawback to colonization. Why had not some more temperate latitude, South, especially on the noble Orange River, been purchased for the object? Liberia lies nearly under the equator. Our colored people are here raised in a comparatively temperate region! *These things at the first plantation of the Colony, ought to have engaged attention.* But at present it appears too late—and with what the Society has planted, the race will have to make the best use, and wisely and cheerfully endure the situation of things; happy if at length a numerous, powerful and Christian people can find that refuge so long denied them!

Very truly yours, etc..

J. J. FLOURNOY.

Rev. W. McLAIN.

Receipts of the American Colonization Society,

From the 20th of May, to the 20th of June, 1847.

NEW HAMPSHIRE.

Newport—From Rev. Jno. Woods, \$6 10, and collection in his church \$8, in part to constitute him a life member of the American Colonization Society..... 14 10

VIRGINIA.

Halifax C. H.—Contributions from Antrim Parish: Jas. Bruce, Esq., \$50, D. Cosby, jr., \$15, Rev. J. Grammer, \$20, Mrs. M. E. Grammer, \$2, by Rev. J. Grammer, 87 00

* Has not the Executive of that Colony, by soliciting the protection or guardianship of Con. Read, on a mission of purchase of territory, evinced the need Liberia stands in of the attention of some friendly Government?

Charlottesville—From Mrs. Mary Jane Davis, per Rev. C. M. Butler..... 5 00

INDIANA.

By Rev. B. T. Kavanaugh: 92 00

Green Castle—Jno. F. Farley, Dr: A. G. Preston, James Tolbott, Rev. Dr. M. Simpson, J. R. McCrea, Dr. H. D. Lee, T. W. Cowgill, W. McClure, J. Rawlins, W. K. Cooper, Mr. Turner, J. Cowgill, Prof. Nutt, W. Lowry, Mr. Morrow, Thos. Tolbott, W. Lewis, W. Tolbott, each \$1, Elam Preston, 93 cts., Rev. S. C. Cooper, cash, J. B. Hettley, each 50 cts., G. W. Hass, J. Kennett, each 25 cts., J. J. Trounfeiler, 40 cts..... 21 33

Rockville—Jno. G. Davis, \$1, Rev. W. Y. Allen, Hon. Joseph A. Wright, each \$5, Rev. W. Wilson, Dr. P. Q. Striker, Jos. Potts, Dr. James L. Allen, And. Foot, W. J. Weaver, W. C. Donalson, James Depeu, A. M. Puett, John Sirksweller, Mrs. M. Robbins, P. E. Harris, Geo. K. Stutt, each \$1, Samuel T. Maxwell, Rev. W. P. Cummings, W. M. C. Dod, R. M. Pilkison, Thos. H. Nelson, each 50 cts., R. C. Wilholten, W. C. Striker, John Innes, each 25 cts..... 27 25

Covington—W. Hoffman, George Shockey, H. Abdill, Dr. C. Clark, Dr. S. T. Walker, A. Henderson, each \$1, N. Rice, 50 cts., Rev. N. Conklin, 25 cts., James Crain, 12 cts. 6 87

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